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universal teleology and mechanism. Not every character of the Absolute has a spacial symbol. However, from our piecemeal experience we can never say whether there be not a monism of order in the Absolute. We simply "know in part," as St. Paul says.

While a monism of order is not altogether impossible, Driesch is compelled to accept the dualistic doctrine in spite of all logical postulates. "The Absolute is in any case such as to possess properties which at least in part are not symbolized to the human mind in spacial symbols." "What is not a mere belief and not a matter of feeling is the existence of factual wholeness in nature, the existence of something that is certainly more than a mere sum. And to have proved this, and thus to have given a sound foundation to all further speculations about natural and metaphysical *wholeness*, is the merit of vitalism."

Since *The Problem of Individuality* is itself a summary of the views of Professor Driesch concerning the science, logic, and philosophy of vitalism, it is impossible to do justice to the argument advanced by Driesch in a brief review. The book will interest the philosophical thinker as well as the biologist as the expression of a highly original and independent investigator in the field of vitalism. Whatever may be the merits of the inductive or the deductive argument of Driesch, most will agree with him that life includes more than is dreamed of in the materialistic philosophy. To have emphasized this in departments of thought and investigation where materialistic assumptions prevail is one of the great services of such men as Driesch and Bergson.

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CRIME AND ITS REPRESSION. GUSTAV ASCHAFFENBURG. Translated by ADELBERT ALBRECHT. Little, Brown, & Co. 1913. Pp. xxvi, 331.

Gustav Aschaffenburg is known to American psychologists as the former assistant to Kraepelin in the psychiatric laboratory at Heidelberg, and to American criminologists as the editor of the *Monatsschrift für Kriminalpsychologie und Strafrechtsreform*. He is known popularly through the experiment which he performed at Cologne upon type-setters, testing the amount of work accomplished with and without "moderate" dosage of alcohol. This experiment is frequently quoted by the Scientific Temperance Federation and the Poster Committee of the Boston Associated Charities.

This volume, *Crime and its Repression*, was first published in 1903 under the title *Das Verbrechen und seine Bekämpfung*. It

has been selected by the committee on Translations of the American Institute of Criminal Law and Criminology as a work which may "best represent" one of the "various schools of thought in criminal science." The committee has made no mistake in translating this work by Aschaffenburg. His training in psychiatry added to an understanding of statistical method, and a deep well-tempered interest in and appreciation of social problems, has made possible the preparation of a book which is original and valuable in a high degree.

The volume opens with a Preface by Maurice Parmelee and an Introduction to the English Version by Arthur C. Train. Together these two statements offer a useful summary and criticism of the book that follows. Aschaffenburg begins his treatise with a discussion of problems and methods, and proceeds to a treatment in Part I of the social causes of crime, in Part II of the individual causes of crime, and in Part III of the struggle against crime.

Part I shows the relation of crimes to season, noting the usual correlation of a high rate of sexual crime and suicide with the early summer months, and a high larceny rate with the winter months, analyzing shrewdly the ultimate psychological causes of these phenomena. Similarly, in the next section, which deals with races and their relation to crime, he notes the low criminality rate among Jews, the higher rate among Protestants, and the still higher criminal rate among Catholics, and traces the causes of these variations to economic conditions and to the *mores* of each group. The next sections deal with the variation in crime in city and country, the influence of alcohol and other drugs on crime, accord special treatment to prostitution and gambling, and correlate crimes with general economic and social conditions.

Part II deals with the parentage of criminals, their education, age, sex-distribution, and domestic status. It examines the physical and mental characteristics of the criminal and the mental diseases among criminals. The overstatements of Lombroso are laid bare, but the important part played by Lombroso in initiating psychological study of the criminal is conceded.

Part III is penological, dealing primarily with the methods of punishing and preventing crime. Especial emphasis in Part III is laid upon modern penological methods—suspended sentence, probational release, indeterminate sentence, and the special treatment of juveniles. The necessity of individually adapted treatment for each case and of permanent detention of dangerous defectives is emphasized. Altogether it is an excellent concise summary of improved modern methods of treating criminals.

There are few weaknesses in Aschaffenburg's treatise, for the tone is in general dispassionate, the method of treatment analytical, searching, and psychological. Illustrations are largely drawn from and references frequently made to sexual crime and alcoholism, in which the author has made frequent and important studies. The treatment of these two subjects, however, is not altogether above reproach. In introducing the subject of alcohol on page 69, he states that "the descendants of inebriates are seldom of normal health and intelligence," and quotes Demme's study of the children in two groups of ten families each, and Legrain's study of 761 children of drunkards. Aschaffenburg appears to deduce from these studies that alcoholism has been the cause of the degeneracy of the offspring—a conclusion which is not clearly warranted by the facts of the cases in question. There is reason to believe that mental deficiency or some form of nervous instability was a factor prior to the alcoholism of the parents in these families, that the drinking of the parents was but a symptom of this feeble-mindedness or nervous instability. It is probable that the children were feeble-minded or otherwise degenerate through inheritance, perhaps according to the Mendelian formula—because their parents were deficient or carriers of deficiency. Degeneracy of parents, not alcoholism of parents, is the presumptive cause of the degeneracy of the children of inebriates until the contrary is clearly proved. (See H. H. Goddard's recent study *Feeble-mindedness, Its Causes and Consequences*.) The use of a diagram like that on page 71, which deals with the offspring of a single drunkard, concerning the mentality and heredity of whom nothing is told us, is unscientific and altogether unworthy of a writer of Aschaffenburg's general ability. The dispassionateness which characterizes the rest of the book appears to be lacking in this section which deals with alcohol, and to lead to loose statements like the following: "We cannot over-estimate (*sic*) the significance of these facts for the prophylaxis of crime." Loose phrasing of this sort may have some value in an emotional appeal to action, in the pulpit or on the public platform, but it is quite out of place in a work of science.

The author's treatment of prostitution is not satisfactory. He does not sufficiently consider the basic causes and their removal. He furthermore urges segregation of prostitutes and medical oversight, and is thus at variance with the conclusions of American vice commissions. He may have reached his conclusions concerning social control of this evil by a careful and scientific process, but he fails to reveal that process adequately and does not consider the

counter-arguments. His most important constructive suggestion in this section is for the rigorous prosecution of persons who make profit from commercialized immorality.

It should be said of this work, despite the faults suggested above, that it is a notable addition to criminological literature. Its major contribution within this field is the analysis of the factors which produce crime, but the book has the further merit of being concise, sane, comprehensive, and readable. This volume of the Criminal Science Series will be of marked value both to the specialist and to the general reader.

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A HISTORY OF FREEDOM OF THOUGHT. J. A. BURY, F.B.A., Regius Professor of Modern History, Cambridge University (Home University Library). Henry Holt & Co. 1913. Pp. 256. 50 cents.

It is strange that a writer of Professor Bury's great ability and immense learning should have cared to write a bitter anti-religious pamphlet of this kind. Considered in that light, it is very well done. All the absurdities which have been taught in the name of Christianity are duly paraded, and all the intolerance and cruelties which have been shown in defending them are duly paraded. And no doubt it is not amiss that we should from time to time be reminded with some plainness of speech how extraordinarily weak has been the evidence upon which learned men were at one time prepared to defend stories and beliefs now abandoned as incredible, and be led to face the question whether much which is still gravely defended by educated men rests upon any better grounds. In fact, I should regard this book as very wholesome reading for orthodox persons, but as very bad for those whose prejudices it will confirm and whose passions it will stimulate. It will be bad for them, because the book wholly fails to suggest that there has been any higher side to the religion of the past, or that there is in the present any form of the Christian religion which is independent of the impossible historical and scientific views with which that religion was once associated, and which may still commend itself to persons as learned and as enlightened as Professor Bury himself. In fact, this little book is a piece of apologetic of the worst order. Arrogant contempt for opponents is as little to be commended in the apologist of "Free-thought" as in the apologist of Christianity. It is just as bad for "free-thinkers" to suppose that all Christians are fools as it is for Christians to imagine that all "free-thinkers" are knaves.